

OUR STORY TOO

THE ROLE OF WOMEN, PEOPLE OF COLOR, AND GAY/LESBIAN PEOPLE
IN THE GROWTH AND DEVELOPMENT OF CHRISTIANITY



*We have kept aglow the light
of God's universal, unconditional love.*

A SAMARITAN CORRESPONDENCE COURSE

10

11

12

13

14

OUR STORY TOO CORRESPONDENCE COURSE

TABLE OF CONTENTS

LETTER TO THE STUDENT	Page 2
RECOMMENDED BOOKS FOR ADDITIONAL READING	4
<u>SECTION A - THE HISTORICAL DEVELOPMENT OF CHRISTIANITY</u>	
LESSON 1, An Introduction to the History of Christianity	12
LESSON 2, A Brief History of Christianity, Part A	23
LESSON 3, A Brief History of Christianity, Part B	35
LESSON 4, Structures of Christian Life	46
LESSON 5, Dynamics of Christian Life	58
LESSON 6, The Context of Modern Christianity	65
LESSON 7, REVIEW TEST for Section A	79
<u>SECTION B - THE ROLE OF WOMEN IN CHRISTIAN HISTORY</u>	
LESSON 8, Women in Early Christianity	80
LESSON 9, Women in Medieval and Reformation Christianity	91
LESSON 10, Women in North American Christianity, Part A	103
LESSON 11, Women in North American Christianity, Part B	116
LESSON 12, Women and the Ongoing Transformation of Christianity	130
LESSON 13, REVIEW TEST for Section B	146
<u>SECTION C - THE ROLE OF BLACK PEOPLE IN CHRISTIAN HISTORY</u>	
LESSON 14, Black Christianity As It Has Developed in the USA	148
LESSON 15, Incarnational Theology: Both Spirituality & Justice	157
LESSON 16, The Life of A Black Christian: Sojourner Truth	162
LESSON 17, REVIEW TEST for Section C	185
<u>SECTION D - THE ROLE OF GAY & LESBIAN PEOPLE IN CHRISTIAN HISTORY</u>	
LESSON 18, Gay & Lesbian People in Religious Life	187
LESSON 19, The Oppression of Gay & Lesbian People	196
LESSON 20, The Challenge that Gay & Lesbian People Present	217
LESSON 21, REVIEW TEST for Section D	239
FINAL EXAM	241

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

THE RIGHT TO CONSTITUTIONAL PROTECTION

SAMARITAN COLLEGE
DEPARTMENT OF CORRESPONDENCE COURSES

5930 Comey Avenue
Los Angeles, CA 90034
(213) 934-0122

OUR STORY TOO CORRESPONDENCE COURSE

To the Student:

Welcome to this exploration of Christian history and the role of women, black people, and gay/lesbian people in that history. As you can readily see, this course is unlike most other history courses. It is an attempt to fill in some of the "gaps" in Christian history that are seldom studied.

Since *OUR STORY TOO* is a specialized course, it is not designed for those at an introductory level in church history and Christian doctrine. A basic grasp of general (patriarchal) church history and of the development of Christian doctrine is necessary background before one can appreciate the great variety of expressions within Christian history and the wide participation by marginalized people.

In Lessons 1 - 6, this course sets the context of the historical development of Christianity using the book *Christianity: A Way of Salvation* by Sandra Sizer Frankiel (Harper & Row, 1985), and articles by Fred Anderson and German Martinez explaining where the various Protestant denominations and the Roman Catholic Church are today as reflected in their worship and how they got to this place.

In Lessons 8 - 12, the role of women in Christian history is explored through the book *Her Story: Women In Christian Tradition* by Barbara MacHaffie (Fortress Press, 1986), and articles by Rosemary Radford Ruether and Barbara Brown Zikmund.

In Lessons 14 - 16, the role of black people in Christian history is explored through an article by James Cone, an audio cassette tape by Jeremiah Wright, and an article by Joyce Hollyday.

In Lessons 18 - 20, the role of gay/lesbian people in Christian history is explored through an audio cassette tape by John Boswell, and articles by John McNeill, James Nelson, and UFMCC educators.

OUR STORY TOO is set up as 21 lessons and is a three-credit course (the equivalent of a full semester course). Each lesson (except those which are Review Tests) has a reading and/or audio tape assignment and study questions. The copy of the study questions in this course manual is for your own use as you study each lesson. Prepare a second copy of your responses to these study questions by typing on separate sheets of white paper. Send this second copy back to Samaritan College for grading. If your original study question sheets are done neatly, you may make photocopies to send in, rather than typing new sheets.

Keep in mind that this is a college-level course, and you are expected to write as a college-level student. Write clearly and correctly. For clergy, written communication skills are as important as oral communication skills. Use this course as an opportunity to practice your writing skills.

LETTER TO THE STUDENT (cont'd)

These study questions are like an "open-book test" for each lesson. You want to develop as accurate and complete answers as you can because you will use these questions and your responses to prepare for the tests in this course. You may bring additional resources and your own views into your responses, but only after you have shown you have understood and can explain what the textbook presents. Many of us have a tendency to start "preaching" or "editorializing" when it comes to study of Christian matters because we are dealing with issues that are of ultimate importance to us. In an academic study, however, the main point is to *understand*, not to preach.

Most of the assigned readings and tapes for this course do use inclusive language for both God and people. In addition, the course itself is written with the inclusive language guidelines of the UFMCC in mind. In your own responses and answers in this course, try to be as inclusive as possible.

Lessons 7, 13, 17, and 21 are closed-book Review Tests. They will be sent to you when you are ready for them. The test questions will be objective, and consequently you will have to memorize lots of details in this course. Naturally you will not retain all these details after the course is over, but you will have a good overall sense of the material covered in this course and a feel for where to look for what information when you need it in the future.

After you have completed all 21 lessons, you will take a Final Exam for the whole course. This will be proctored by someone else, whereas the Review Tests are taken on the honor system.

There is no set schedule for Samaritan correspondence courses. You may proceed at your own pace through this course as long as you complete it within a year. This means at least two lessons a month. I recommend, however, that you aim at doing at least one lesson each week. This will help you keep the momentum going, and the lessons will more easily build on each other.

Send your completed study questions and tests to Samaritan College at the above address. They will be graded promptly and returned to you. You do not need to wait to receive a lesson back, however, before you proceed with the next lesson. Your final course grade will be based 1/4 on the study questions, 1/2 on the review tests, and 1/4 on the final exam.

If you complete the course with a grade of 70% or better, you will earn three Samaritan credits (college-level semester units) and you will meet the proficiency requirement in History of Christian Thought for UFMCC clergy credentialing.

If you have any questions or comments, feel free to share them when you send your lessons in. May God's blessings be upon you as you prepare yourself to better serve in Christ's name.

Digitized by the Internet Archive
in 2026 with funding from
CLIR DHC Grant 2026-2028

<https://archive.org/details/2174.15.47>

SAMARITAN CORRESPONDENCE COURSES

OUR STORY TOO

LESSON 1, AN INTRODUCTION TO THE HISTORY OF CHRISTIANITY

The assignment for this first lesson is to read pages 1 - 11 of the book *Christianity* by Sandra Sizer Frankiel. Read and study also the Glossary in the back of this book, pages 129 - 133. Read these pages all the way through. Then go through them again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.

OUR STORY TOO - LESSON 1

(A) *Christianity*, Chapter 1, "Introduction", pages 1 - 5

(1) Explain in a one paragraph response why an understanding of Christianity (its history and meaning) is so important to Western people.

(2) What is the simple one-sentence definition of "Christianity" that Frankiel gives?
Christianity is...

(3) The word "Christ" is derived from the Greek word "Christos", which is a translation of the Hebrew word "Messiah". Look up "Messiah" in the Glossary in the back of the book. What is its literal meaning, and what did it come to mean in Jewish thought?

(4) All the historical information that we have about Jesus (whom we call the Christ) comes from the New Testament writings about him. The first writings that mention Jesus are _____, the earliest of which was at least __ years after Jesus' death.

Fuller portraits of Jesus are found in New Testament writings called _____, which are written __ or more years after Jesus' death.

(5) Frankiel maintains that we actually know little about Jesus. What we do know includes:

Where he conducted his ministry -

What he preached/proclaimed -

What he was and did -

How he died -

OUR STORY TOO - LESSON 1

- (6) Note that the probable date for Jesus' death is 29 C.E., not the early 30's. This is because our present calendar (introduced in the sixth century) was a few years off from the actual birth year of Jesus. We know this because King Herod, who was still alive when Jesus was born, died in 4 B.C.E.

Read footnote #1 in the back of the book about the date of Jesus' death. The current scholarly abbreviation ____ replaces A.D. in recognition that there are other religions and other ways of dating. This abbreviation stands for _____ or _____. The abbreviation B.C. is then replaced by the abbreviation _____, which stands for _____.

- (7) Look up the term "Kingdom of God" in the Glossary. What is its meaning?

- (8) That which we know today as Christian teachings stem for the most part from the early church. It was this community that preached Jesus and wrote about him. A major part of Christianity has always been the community that believes in Jesus the Christ. How did this early Christian community view itself?

(a) as the _____, meaning that their community was _____.

(b) as continuing _____
and preaching _____.

- (9) The early Christian belief that Jesus was the savior who would return meant that the early Christians believed that God would send a Messiah at the end of time to _____,
_____, and that they also believed that Jesus _____.

- (10) Look up the term "salvation" in the Glossary. The most general meaning is _____.
Other meanings are:

(a) _____
(b) _____

In a brief one-paragraph response, explain the early Christian belief about the effect of Jesus' life, death, and resurrection on one's salvation. In what sense was salvation present, and in what sense was it future?

OUR STORY TOO - LESSON 1

- (11) For early Christians to "believe in" Jesus meant to accept _____ and to act accordingly.

To "act accordingly" involved:

- (a) to...
- (b) to...
- (c) to...

- (12) When Frankiel uses the term "religion" in a Christian context, she means the set of _____ that Christians established to _____.

With such a broad view of what Christian religion is, Frankiel maintains that it is more accurate to speak of "churches" than "church", and "Christianities" than "Christianity". From the very beginning there have been differences, variations, and disagreements in Christianity. Even though Christianity appears to have a simple core, it is an extremely diverse religion.

- (13) To explore the diversity within Christianity, Frankiel in Chapter II traces the broad contours of Christianity as it grew and developed, identifying some of the major different religious styles, worldviews, and directions. Glance through Chapter II to see how Frankiel presents the historical development of Christianity.

- (a) Organization and development of the earliest Christian communities
- (b) Development into the official religion of the Roman Empire
- (c) Split into Eastern and Western branches
- (d) Development of each branch in the Middle Ages
- (e) Development of the Western Church through the Reformation
- (f) Movement of Christianity to new parts of the world
- (g) Modern developments in Christianity

Frankiel does not restrict herself, however, to describing history in the sense of names, dates, events, and movements. Her presentation of the historical development of Christianity includes three more chapters, in which she shows that structures, forms, beliefs, rituals, and theology are also crucially important in understanding Christianity.

Glance through Chapter III, "Structures of the Christian Life". In this chapter Frankiel shows that Christianity at any given time and place is a defined community with a set of beliefs and ceremonies. The constant and basic structures of Christianity are its symbols, rituals, and institutions.

Glance through Chapter IV, "Dynamics of Christian Life". In this chapter Frankiel demonstrates that Christianity at any given time and place is a community changing its thoughts and practices to grapple with new situations. The two illustrations she employs are 12th century Spain and 19th century U.S.A.

OUR STORY TOO - LESSON 1

(13) (cont'd)

Finally in Chapter V, "Conclusion", Frankiel offers some general observations about Christianity and outlines some of the issues or problems facing modern Christians, namely dealing with religious pluralism and whether Christianity is an experiential religion or an externally grounded religion.

In her own words (page 5), Frankiel's "multidimensional approach aims to provide a rich picture of Christianity by utilizing a variety of perspectives." Her treatment of Christian history is certainly not exhaustive, but it is illuminating in the ways it goes beyond a chronological, "factual" approach.

Read this overview of Frankiel's book again (#13) and skim the whole book itself. In a brief essay response of three or four paragraphs, state your reactions to studying Christian history in the Frankiel model. Compare her model to other historical studies you have done and other books on Christian history that you have read (especially any books on the Recommended Reading List, pages 4 - 6).

OUR STORY TOO - LESSON 1

- (B) Christianity, Chapter 2,
"The Historical Development of Christianity", pages 6 - 11
- (1) Frankiel states: "The religion we know as Christianity originated as a small sect within the religion of Judaism, in the fourth decade of the first century." In a one-paragraph response, explain what was "Jewish" about the earliest Christians and what was distinctive?

- (2) Look up in the Glossary the terms "Baptism", "Eucharist", and "Communion".

The simple meaning of baptism is...

At first, Christian baptism was typically _____, in the same manner as the practice of Jewish conversions. In later centuries, other modes of baptism came into use in some churches, namely _____ or _____.

Eucharist/Communion is the Christian sacrament of receiving _____ as _____. In Catholic and Orthodox churches, this sacrament is commonly called _____. In Protestant churches, the common terminology is _____.

- (3) Look up in the Glossary the term "eschatology". One's eschatology is one's theological understanding of...
- (4) In a one paragraph response, explain early Christian eschatology and its relationship to beliefs about Jesus.

OUR STORY TOO - LESSON 1

- (5) Christianity inherited from Judaism the practice of accepting non-Jewish converts. The conversion process to Judaism included both _____ and _____.

Non-Jews who associated with Jewish synagogues but who did not complete the conversion process were referred to as _____.

The Glossary meaning of circumcision is...

In Judaism, circumcision is a sign of the _____ between _____ and _____.

- (6) Look up the Glossary meaning of "apostle". Who were the apostles?

What beliefs led the early Christians to evangelize others? How did they conduct their missionary efforts?

- (7) According to Paul's letters and the book of Acts, what issue did early Christians have to face when increasing numbers of Gentiles (non-Jews) were attracted to this new religion? How was this issue resolved?

- (8) Describe the year of study that Gentile and Jewish Christians undertook prior to baptism.

OUR STORY TOO - LESSON 1

- (9) The two factors in early Christianity by which Hellenistic (Greek) interpretations deeply influenced the basic beliefs of the churches were:
- (a) the _____ and _____ of most churches
 - (b) the use of a _____ translation of _____, known as the _____.
- (10) The assertion that Jesus was God's chosen would be understood differently by non-Jews than by Jews. Explain in a one-paragraph response how the Christian understanding of Jesus the Christ evolved.
- (11) Look up in the Glossary the terms "Holy Spirit" and "tongues".
- In Judaism, the Holy Spirit is understood as...
- In Christianity, the Holy Spirit is understood as...
- Tongues is defined as...
- Tongues is sometimes regarded as...
- The outpouring of "speaking in tongues" on Pentecost represented God's sending the Holy Spirit on the church to _____. As the recipient of the Holy Spirit, the church, and especially its designated leaders, represented _____.
- (12) As Christianity developed into its own religion, it cut many of its ties to its Jewish heritage and sometimes even turned against its parent tradition. What three factors combined to plant in the Christian Scriptures seeds of antagonism against Jews that later blossomed into Christian anti-Semitism?
- (a)
 - (b)
 - (c)

OUR STORY TOO - LESSON 1

(C) *Christianity, Glossary, pages 129 - 133*

(1) Define the following terms:

(a) Apocalypse -

(b) Born Again (modern meaning) -

(c) Catechism (original and modern meanings) -

(d) Catechumen -

(e) Conviction (modern meaning) -

(f) Ecumenical -

(g) Evangelical -

(h) Excommunication -

(i) Friars -

(j) Icon -

(k) Immaculate Conception (note that it is of Mary, not Jesus) -

(l) Inquisition -

(m) Millenarian -

(n) Monasticism -

(o) Mystical -

(p) Purgatory -

(q) Relics -

(r) Revivals -

(s) Virgin -

OUR STORY TOO - LESSON 1

(2) Define the following theological terms:

(a) Apology -

(b) Dogma -

(c) Elect -

(d) Grace -

(e) Justification -

(f) Original Sin -

(g) Predestination -

(h) Sin -

(3) Define the following liturgical terms:

(a) Confirmation -

(b) Elevation of the host -

(c) Liturgy -

(d) Mass -

(e) Ordination -

(f) Penance -

(g) Sacrament -

(h) Transubstantiation -

OUR STORY TOO - LESSON 1

- (4) - (13) Match each of the following with one of these leadership terms: (a) Bishop, (b) Cardinal, (c) Clergy, (d) Deacon, or (e) Patriarch.
- (4) -- Those ordained persons in a church permitted to perform priestly and/or pastoral duties.
 - (5) -- In early Christianity, an elected head of a diocese; now the appointed head of a diocese.
 - (6) -- One of the bishops of the four or five major early Christian centers - Rome, Jerusalem, Antioch, Alexandria, and Constantinople.
 - (7) -- The lowest ordained office in the Roman Catholic church.
 - (8) -- In modern Protestant churches, an official elected to certain responsibilities in worship or administration.
 - (9) -- An official in the Roman Catholic Church next below the pope and appointed by the pope.
 - (10) -- The rank in Roman Catholic and Eastern Orthodox churches above a priest, with authority to ordain priests and perform other sacraments.
 - (11) -- After the break of the Eastern Church from the Western (Roman) Church, the head of any of the national divisions of the Eastern Church.
 - (12) -- An office which originally had charge of gathering and distributing the Eucharistic offerings; later a stage in seminary training.
 - (13) -- A member of a "college" first formed in the Middle Ages to assist the pope and elect new popes.

